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The Occasion of the Prophecy of Habakkuk.

In the *American Journal of Theology* for October, Professor Walter R. Betteridge, of Rochester Theological Seminary, discusses the time at which the prophecy of Habakkuk was written and its relation to the circumstances of that period. The date of the writing of the book he thinks was 701 B. C., in connection with the invasion of Sennacherib. This prophecy with its passionate earnestness fits in well with the horrors of that invasion. In Habakkuk's words can be seen the stricken nation quivering under the lash of the cruel invader just as it must have done when humiliated by Sennacherib. Habakkuk was an associate of Isaiah in this great crisis of Jewish history; and just at the time when Isaiah was so vigorously asserting that Jerusalem should not fall into the hands of the Assyrians, Habakkuk came forward with a similar assurance. The view that Habakkuk was a pupil and associate of Isaiah furnishes the most satisfactory explanation of the remarkable similarity in thought and diction between his prophecy and many of Isaiah's utterances. Habakkuk's conception that the Assyrians were the instruments in Jehovah's hands for reproof and correction of the Hebrews is the same as Isaiah's. Both prophets had much the same conception of Jehovah; both held to the inviolability of Jerusalem at the time of the siege, and urged their fellow-citizens to assume an attitude of quiet trust in their God; and both predicted the withdrawal and overthrow of the tyrant. The third chapter, which is generally denied to Habakkuk, presents no incongruity in language or style, in thought or circumstances, as compared with the rest of the book, and may well have grown out of the occasion which gave rise to the whole prophecy.

A Justification of Criticism.

In the preface to his recently published *Old Testament History*, Professor Henry Preserved Smith, speaking of the continual need of fresh presentations of the history of the Hebrews to each succeeding generation, makes the following statement: The interest in history is as old as the Bible itself, as old as the oldest parts of the Bible, in fact. For we find among the earliest documents in Hebrew literature the songs and stories which rehearse the righteous acts of Yahweh, or which celebrate the deeds of Israel's heroes. We must not confound this interest in history with the interest felt by the modern student. Interest in history as history is a matter of comparatively recent growth. The earliest authors or singers were under the influ-